from their parents; not only in America and England, but to some extent even in Eastern Europe, Yiddish, which was the only language of the parents, is regarded by the children educated in the schools of the country as a jargon, and their contempt for it is extended to those who still speak it, and to the tradition handed down in it. The American Jew, who in his youth spoke Yiddish with his immigrant parents, having learned English at school and in his daily intercourse, will avoid speaking Yiddish, looking upon it as the mark of a lower social class.

Similarly in Eastern Europe the division of the Jewries of the late Russian and Austro-Hungarian Empires between the many new States tends to impair the sense of unity among them. Previously the homogeneity of the six million Jews in Russia was strengthened by the uniformity of the laws and administration to which they were subject, of the educational system, the official language, etc. Their present division between various States gradually produces cultural and economic differences. Each of the newly created national States tries to impose on the Jews its own national

civilization and language, these being taught in the schools; and the Jews cannot evade this influence, or at any rate the school-children now growing up will adopt the vernacular. The displacement of Yiddish by Western languages is destroying the common bond between the Jewries of Eastern Europe and their emigrants to Western Europe and America. The Ashkenazim will split up into a series of Jewries differing in culture and language and they will be estranged from each other, as even now the French Jews are from those of Eastern Europe,